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a table-stone with a white pebble on it may be erected in the name of the clan-god under a *saja* tree. The *perma* sacrifices cocks and a pig or goat on behalf of the village in the usual way, and washes some new husked rice and *kuthi* and offers it to the god. The men cook and eat the sacrificial meat then and there. The wife-clan relatives may be present, but in most villages are not allowed to participate in the sacrificial rice and meat and are supplied with other rice and meat which they cook separately. The usual remains-eating feast takes place in the houses next day.

The Jata Pandum

At the Jata Pandum, held somewhere near the full moon of Pus (December-January), they celebrate the eating of the first new beans, pulses, and the latest ripening grains. There is the usual public sacrifice for the men before the log-god or the Village Mother. In the south, towards the Dorla border, the festival is known as Chikur Pandum, and the sacrifices are always to a table-stone beneath a *saja* tree known as Dhania Deo, which, like the Bhattra Dhani, appears to be only another form of the earth-god. The only special feature of this *pandum* is that the domestic sacrifice and libations to the Departed in the house are often followed by a ceremony for weaning suckling children, the first food given being some of the rice and sacrificial meat cooked in the Pot of the Departed.

The Kare Pandum

This takes place in Magh (January-February), soon after the Jata Pandum, and, as already observed, is preceded by the *Kare Weta* in which fields and open spaces are beaten for small game. I was unable to ascertain what other special features, if any, the festival has, or whether new grass and new bamboo are offered to the gods. Until the festival has been held it is *melo* or taboo to cut grass or bamboos or to start felling timber for *erka*, *parka* and *penda* cultivation.

The Bhimul Pandum

The Bhimul Pandum comes very soon after the Kare Pandum. I have no detailed information. But it is a ceremony for ensuring a good rainfall in the coming monsoon. It takes place by the Bhimul post in the *kadri-bera*, over which a booth of boughs is erected. Men and women attend. The booth is decorated with strings of mango leaves. The *perma* sacrifices a white cock and an egg, and pours *landa* over the Bhimul post; and men and women then empty over the post baskets containing a little of every kind of field produce. Men and women then sit in the open, and consume *landa*. All night the village women dance, led by the *perma's* wife with an empty *landa* pot on her head or in her arms.

The Bhimul Pandum is really the last of the *pandum* held in all villages. It only remains to mention the Mandai or Deoguri

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him. He has, however, to cook food for his wife. The latter during ordinary menstrual periods stays, in villages where there are menstrual rooms or private and not communal menstruation huts, on her side of the mud threshold and keeps there special water-pots and cooking pots; her husband brings food and water in the regular pots, and, standing on his non-taboo side of the mud threshold, pours their contents into the menstruation water and cooking pots. But as he may never touch the latter, he cannot use them for preparing food for his wife after child-birth, and so has to buy a special set of pots for cooking her food then, which are destroyed at the end of her period of seclusion. Nor is the husband permitted to enter the ordinary rooms of the house until the child's navel-cord has fallen off; he has to build a temporary room at the back of the house near the menstruation room or hut, and cook there. It is taboo for him to give any other person any fire from the hearth in this temporary kitchen. Breach of the taboos attaching to child-birth by either parent is believed to entail the wrath of the Village Mother. During the period of seclusion the mother is permitted to leave the room only to bury the placenta or to answer the call of nature. As it is taboo for her to pick or break anything growing during the period, she has before her delivery to lay in enough leaves for cleaning herself after defecation to last for the full period. She wears nothing but the *mudang* until the end of the period.

After the navel-cord has fallen off or at the end of the period of seclusion, the mother goes out at night to the river, immerses herself, and cleans her old loin-cloth and the cloth of her *mudang*. In the early morning she emerges wearing her loin-cloth and carrying her baby, which in most villages her husband then sees for the first time; around Handawada, however, he is allowed to see it in the menstruation room on the morning after it is born. The mother has to sprinkle every part of the house with water.

From birth to death there is no age ceremony of any kind, neither at birth, naming, weaning, ear-boring, hair-cutting, puberty, first shaving, nor on any other occasion. Normally the child gets no name until it is two or three years old, when its parents know its physique and something of its character. But there are three exceptions to this. When the child is brought out from the place where it was born at the end of the initial period of seclusion, it is examined for birth-marks; and if these are considered to be the same as those of a dead ancestor it is given that ancestor's name, or, if, for example, the child is a boy and has his father's mother's birth-marks, it gets her husband's name. Thus Usendi Moda, the headman of Orcha, was called after his dead grandfather because he had the same mole on his hip as he;

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843 secluded for their first menstruation, known as the *piki-kurma-lon*; but generally speaking, Bison-horn Marias do not seem to hold in the same strength the Hill Maria fear of a woman in this condition.

844 For the birth of a child a separate hut or booth is erected in the compound, generally at the back of the house, known as the *er-nihitana-lon*, or water-washing hut. This is often little more than the roughest of booths, and considerably inferior to even a Bison-horn Maria pigsty. Here the mother remains for a full month, during which her husband is not allowed to go to his work. The delivery is assisted by an experienced woman relative or fellow-villager, who cuts and binds the navel-cord and washes the child immediately after it is born, and gives it to the mother to suckle. No food is given to the mother that day; on the next morning she is made to drink a decoction of the bark of the *kusum* [824] tree (*Schleichera trijuga*), the root of the dwarf *chhind* palm (*Phoenix sylvestris*), and *kulthi* (*Dolichos biflorus*) pulses, pounded to a powder and boiled together, and an hour or two after this dose she is given a meal of warm boiled rice. She is dosed and fed in this way for six or seven days more, until the navel-cord falls off; and then she washes her whole body and is allowed to eat regular meals. At the ● 852 end of the month the *lon-wa'ina* or Returning to the House ceremony takes place. The child is named with the aid of a medium, though 553 actually names seem to be given for reasons very similar to those actuating Hill Maria choice of names. A pig, a goat or a number of cocks are killed, and the mother, having washed her clothes and her body, cooks the flesh, all the villagers and relatives being entertained to dinner. Thenceforward the mother is free to resume all her normal household and field work, and the father can resume his work.

553 I once witnessed an unusual naming ceremony. A son had been born after three elder brothers had died. It was considered 789 that their deaths had been due to the hostility of some demon or of the familiar spirit of some magician, and on the medium's advice the baby had been suspended in a rough cradle over the rubbish-heap by the fence of the *bari* garden, and all the men present threw cow-dung and filth all round the cradle, shouting out '*Kacharu*' or 'Filth!', which name was given to the child in the hope that thereby the malignant power would be deceived into thinking that the parents set no value on the child.

862 Children are breast-fed for two years or more, as among the Hill Marias. It has been already recorded (page 219) that there is among the Bison-horn Marias a special weaning ceremony during the Jata Pandum at which the first solid food given to the children is a portion of the rice and meat offered to the Departed.

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844 seat above it. Near by he drives the arrow or knife into the ground. He brings a pot of water and puts it inside the hut; should the water [787] decrease of its own accord it is regarded as a very bad omen and the child is expected to die. This hut is now used constantly by the mother who comes five or six times a day to bathe herself and the baby. She always takes water from the pot kept inside the enclosure and it is refilled each time with warm water heated elsewhere. The mother regularly pours warm water over the child's umbilical stump, for so long as it does not drop off she is in a state of taboo and can do no work.

In some villages the placenta is buried under a *bassia latifolia* tree and a large stone is placed above, 'for this tree does every kind of work for us'. Very small babies are sometimes buried in the same place so that they can suck the milky sap.

When the stump falls off, it is buried in the placenta-pit; should it be dug up and eaten, for example, by a dog, the child would cease suckling and die. After a year has passed the Perma comes to offer compensation of a fowl and rice-beer to the Earth Mother because they have offended her by burying the placenta and cord in the ground.

846 Once the stump has dropped the mother is free of the restrictions on her and when she feels ready—'when her body is dry and 852 clean'—she has a final bath, cowdungs the house and begins to cook and live normally again. The father shaves the child's head. The mother herself destroys the little bathing-hut. The father smears the arrow with oil and puts it in the roof of the house. When a boy grows up it is shown to him and he can use it for hunting, though no special virtue seems to attach to it.

852 On the day of the mother's ceremonial entry into the house, there is a little feast, cooked by the woman herself, on the veranda. 553 The Perma and a few neighbours are invited and they have a pot of rice-beer. Before they drink, each of the visitors dips his finger into it and gives it to the child to suck. The mother presents oil and a ring to each of the women who helped her and to the Waddai and Perma. The child is often, though not always, named on this occasion. A chicken is dedicated by being fed on rice and is set free. A year later it is sacrificed and a bit of the liver is given to the child. If a baby cries continually it is supposed that it has been given the wrong name and the Waddai renames it and dedicates another chicken. In Gadapal I was told that if the gods disapprove a child's name, they send Hidmaraj to make it itch and Markaraj to make it cry.

845 The Marias do not seem to have made up their minds about twins. One village thinks them lucky, another disastrous. There